

THE  
NEWSLETTER  
OF THE COMMITTEE  
ON  
MASONIC  
EDUCATION

“Each Mason is enjoined to make a  
daily advancement in Masonic knowledge”

GRAND LODGE, A.F. & A.M., OF CANADA  
IN THE PROVINCE OF ONTARIO

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## **WHY DO WE HAVE TWO KINDS OF RITUAL?**

### **THE PROBLEM**

Most Masons in the jurisdiction of the Grand Lodge of Canada in the Province of Ontario eventually realize that there are two kinds of Ritual. All the lodges are required to work the 'Canadian' Ritual, except for the 'Irish Twins' in London, St. John's No.20 and St. John's 209a, which use what is called "the Irish working". The 'Irish' work is significantly different, and this is an opportune time to ask why we have two kinds of Ritual, particularly since 1989 is the year when the 'Irish' work has been for the first time written down, at the express request of the M. W. The Grand Master, Dr. William Pellow, to be preserved in the archives of Grand Lodge. It is also worth reflecting on why in this jurisdiction we have a passion for conformity, and uniformity, when the United Grand Lodge of England refuses to endorse any specific form of working, and in fact treasures an enormous variety of workings, because each one throws some light on our origins and development. So why are two lodges working differently from the rest? The answer to this problem lies in the curious history of Freemasonry in Ontario.

### **MASONIC COLONIZATION**

Masonic colonization in what is now Ontario largely reflected the history of immigration. In brief, most of the lodges in Ontario trace their origins back to the United Grand Lodge of England and its predecessors, and some to the Grand Lodges of Scotland or various US colonies prior to the Revolution. In the middle of the last century, however, there was a massive Irish immigration to Ontario, and for a period the Irish were the dominant population, particularly in S. W. Ontario. Since the Grand Lodge of Ireland was experienced in such matters as the travelling military warrants, and was usually much faster to respond to the need for the creation of new lodges wherever Irishmen settled. just prior to the formation of our own Grand Lodge in 1855, there were a significant number of Irish lodges in Ontario. At that point there were 13 Irish lodges out of a total of 65, mostly in the Toronto - Hamilton - London area one fifth of the total.

## **THE IRISH WORK**

The curious fact about the 'Irish' Ritual is that it is not used by the Grand Lodge of Ireland, but it is virtually dominant in large sections of New England, Atlantic Canada, the American Mid-West, and the West. In effect, it seems to be a variant of what is called the 'American Rite'. For those interested in pursuing the matter, reference should be made to *WHENCE COME WE? FREEMASONRY IN ONTARIO 1764 - 1980*, available from Grand Lodge.

Originally called, in the USA, the 'York Rite', of the 'Ancient York Rite', it was considerably modified by Webb and other writers, and it seems to have much influenced by the Ancient and Accepted Scottish Rite in the USA. It relates directly to the kind of Masonry which was prevalent in England prior to the 1717 Revival, and of course that was exported to the various colonies in North America in the period 1717 to 1854.

Thus we have the curious situation that most American Masons would feel more at home in the Irish lodges than in the majority of those in our jurisdiction. The Irish work, therefore, forms a very valuable link to the pro-Revival era in England, thanks to the tolerance of the Grand Lodge of Ireland.

## **THE GRAND LODGE OF CANADA**

The Irish lodges played a very important part in the formation of the Grand Lodge of Canada. The question of independence was first raised in the Irish lodges in 1853, and they held a convention in Hamilton to launch the idea. In May 1855, the Irish lodges invited all lodges in 'Western Canada, to join together, and when in October 1855 the independent Grand Lodge of Canada was formed, the first parent Grand Lodge to extend recognition was the Grand Lodge of Ireland. The Irish lodges thus played a further role in legitimizing the rebellion.

## **THE CANADIAN WORK**

What is now known as the 'Canadian work' emerged there after. There was, in 1855, a very great variety of Ritual, because of the complex history of colonial Masonry, and the basic decision was for monolithic uniformity as soon as possible. In 1859, it was decided to adopt uniformly the 'English mode of working', basically derived from the period after the 1813 Union of the Modems and the Ancients,



with some modifications Thus we have the 'Canadian work' which basically reflects the post-1813 period, and the 'Irish work' which basically reflects the pre-1717 period, and we are fortunate to have both.

Why did the Irish work survive?

## **THE EMERGENCE OF THE IRISH TWINS**

By 1856, most of the former Irish lodges had affiliate ( with the Grand Lodge of Canada and converted to the 'Canadian work'. When St. John's 209 (I. C.) London joined, however, it received a special concession ,to continue its 'irish' working until the pleasure of Grand Lodge be made known.

Fearful of losing its status, in May 1859, some brethren used the old Irish warrant to revive the old lodge. The Grand Lodge of Canada protested. The Grand Lodge of Ireland upheld the brethren. As stated in *WHENCE COME WE?* (p. 198):

'The revived St. John's Lodge, No. 209 I. C., affiliated with the Grand Lodge of Canada in 1872. under number 209a. The brethren who had negotiated with the Grand Secretary had refused the terms granted in 1856 and insisted that the words until the further pleasure of this M. W. Grand Lodge be made known' be stricken. The Grand Secretary drew a line through them and initialled the document in the margin.'

Thus London achieved the distinction of having two lodges, St. John's 20 and St. John's 209a, which continued to practice the 'irish' work, while the rest of Ontario practiced the 'Canadian' work.

More than a century ago, the whole matter of uniformity in Ritual was raised again in 1885, and was even debated in the local newspapers. In 1888, after careful investigation, M. W. Bro. Henry Robertson, Grand Master, ruled that both St. John's 20 and St. John's 209a had authority from Grand Lodge to continue the 'irish ' work. He aid that grand Lodge could at anytime cancel either or both of these permits, and make the two lodges conform to the 'Canadian' work. Grand Lodge then adopted his report, but added that conformity should be required' after a reasonable time'. That condition has persisted, like a sword of Damocles suspended by a thread over the heads of the 'Irish Twins' for more than a century, a tribute to good sense and tolerance.

## **TWO LIVING TRADITIONS**

That is why we have two Rituals in our jurisdiction. They are extremely valuable, for they represent two living traditions which together epitomize the main threads of both ancient and modern Freemasonry. We should value them both and preserve them both. By connecting us to the reality and the mythology of the past, they are a channel or gateway to the future. May they long continue.

So Mote It Be!

Contributed by W. Bro. Norman Pearson. W. M. London Daylight Lodge 735.

## **NOTEWORTHY CANADIAN FREEMASONS**

### **JOHN MOLSON SR. (1763-1836)**

John Molson was born in a town called Moulton, in Lincolnshire, England, in 1763. He lost his parents when he was a child, and came out to Montreal in 1782, when he was only 18. He tried his hand at various business endeavours, including beer-making, and in 1786 he began to manage his own brew". He encouraged local farmers to start growing barley for malt. As his affairs prospered, he poured the profits back into the firm, and in due course, he began to expand his activities. In 1809 he inaugurated the first steamship service on the St. Lawrence River, between Montreal and Quebec. He was an elected Member of the Legislative Assembly from 1816 to 1820. He became President of the Bank of Montreal in 1826, and was appointed to the Legislative Council in 1832.

At some date in the 1780's he became a Freemason, in St. Paul's Lodge, No. 10 on the Provincial Register of Quebec, and No. 515 on the English Register, Montreal. (it was warranted in 1770, and is still working, as one of the three lodges in Canada that still remain on the English Register, it is the oldest active lodge in the Province of Quebec.) John Molson served as Master for six months in 1791, and then for a whole year from June 1795. In 1824-1825 he built the Masonic Hall Hotel, reserving a complete floor for the purposes of the Craft. On 15 May 1826 the Grand Master, His Royal Highness, the Duke of Sussex, named Molson to be Provincial Grand Master for the District of Montreal and William Henry, the highest Masonic office in the colony. He served with distinction for ten years and his name appears in various connections. In the summer of 1828 he laid the corner-stone of the Anglican Chapel in Hochelaga; on 8 January 1832 he presided

at the funeral service for one of his predecessors, Sir John Johnson; and on 16 September 1831 he laid the cornerstone of the Richardson Wing of the Montreal General Hospital. But trouble was brewing, for by 18M a number of officers of his Provincial Grand Lodge had managed to let their dues to fall into arrears. A committee was appointed to look into the situation, and its report, recommending that the amount owing should be reduced, was adopted by the Provincial Grand Lodge. Molson, the presiding officer, said that he was opposed to this action because it was 'repugnant to the principles of justice and of Masonry'. He threatened to resign unless the subject was reopened and the decision reversed. This the brethren defined to do; and Molson solemnly 'vacated the Chair and retired,' on 27 December 1833. He died slightly more than two years later, on 11 January 1836.

*Sources of Information:* A. J. B. Milborne, *Freemasonry In the Province of Quebec 1759 – 1959*, (Montreal 1960); John Charles Hope, St. Paul's *Lodge No. 374, E. R.: The History of the Lodge 1770 to 1970*, (Montreal, 1972) W.S. Wallace, *McMillan Dictionary of Canadian Biography*, 4th edition edited by W. A. McKay, Toronto, 1978; A. J. B. Milborne 'The Murals in the Memorial Hall, Montreal Masonic Memorial Temple', in C. E. B. LeGresley, editor, *The Papers of the Canadian Masonic Research Association*, collected edition, Cambridge, Ont. 1986, pages 264-267; Alfred Dubuc,

*Dictionary of Canadian Biography*, volume 7, Toronto, 1988, pages 616-621.

## **JOHN LABATT 11 (C. 1839 – 1915)**

John Kinder Labatt was born in County Leix, Ireland. He emigrated to the vicinity of London, Upper Canada, in 1833. He farmed for fourteen years before going into the brewing business, but in 1847 he and Samuel Eccles purchased the London Brewery, which had been founded in 1828. In 1854 he bought out his partner, and the firm, which by that time produced 4,000 barrels a year, took the name of John Labatt's Brewery". It is still situated on Simcoe Street, where it started, and now counts as London's oldest surviving company.

The founder's third son, John Labatt 11, served his apprenticeship in Wheeling, West Virginia, and in 1864 he was appointed brewmaster in the family firm. His father died in 1866, leaving the business to his wife, with John 11 as a partner. Six years later the son became the sole proprietor. The company prospered under his leadership, and within a few years it was producing 22,000 barrels a year.

In the 1870's he introduced a new kind of beer, known as India Pale Ale; it was developed from an English recipe, and was the firm's most popular brand for over sixty years. It took prizes at various international exhibitions, including one held at Paris in 1878, and the medal that it won on that occasion is still pictured on the label. John Labatt was able to live the life of a gentleman, playing his part in the business life of the community, building a great mansion for his family on Queens Avenue, regularly traveling by ocean liner to England, and spending his summers on the mid-Atlantic coast, at Virginia Beach and Newport.

John Labatt was initiated into Freemasonry in London, in Kilwinning Lodge, No. 64, on 21 December 1865, at the age of 26. He never went through the chairs, but maintained his connection with the Craft for nearly fifty years. He became a Commuted Life Member on 20 April 1907, and died on 27 April 1915.

**Sources of Information.** Frederick H. Armstrong, *The Forest City: An Illustrated History of London, Canada*, London, 1986. I am grateful to M. W. Bro. R. E. Dayies, Grand Secretary of the Grand Lodge of Canada in the Province of Ontario, for providing information about John Labatt's Masonic Career.

Once again we are indebted to R. W. Bro. Wallace McLeod for providing another pair of interesting profiles from his files of Noteworthy Canadian Freemasons.

## **ARCHMOLOGY AND KING SOLOMONS TEMPLE**

The following information comes to us as a result of research done by archaeologists and historians of the National Geographic Society, who used old maps and accounts of events provided through the V. O. S. L., and trips to Egypt, Israel, Lebanon and surrounding territories. The story thus produced provides support for the facts we already know, as well as some new insights.

Solomon enlarged Jerusalem in his royal urban renewal of the City of David. Year after year, his palace rose in stone, wood and gold: the house of The Forest of Lebanon, (an aptly named chamber of cedar, pillared like a grove), and the Hall of Judgement, where he sat on a throne of ivory and gold to receive the Queen of Sheba.

For his many wives, he built magnificent homes and shrines. The buildings stood as monuments to Solomon's grandeur and to Israel's eventual bankruptcy. In

his reign, Israel became a centre of trade and culture. He drained the treasury to sustain a lavish royal court, which Israel could not afford, and on the profits of selling the trappings of glory, the Phoenicians prospered.

Merchant sailors had long controlled the ports of Palestine, Egyptian trade with Byblos, a Phoenician city state, went back to 3000 B. C. 'Byblos ships', the Egyptians called the vessels that bore cedars of Lebanon to their untimbered realm. Solomon probably did not call these traders of Tyre 'Phoenicians'.

Since 'Neither hammer nor axe nor any tool of iron...' was heard while the temple... was in building', (*1 Kings* 6.7), wooden sections of it may have been prefabricated and brought to the site, along with the dressed limestone blocks, some 12 to 15 miles away from the Jerusalem caverns known as Solomon's Quarries. The Bible also tells us that Solomon called upon Hiram the Great of Tyre who had been an ally of David, to help build the temple.

We know that Israel had no experience in designing or erecting the lavish structures Solomon envisioned, so Hiram supplied not only his cedars of Lebanon, but also architects and artisans. The hiring of outsiders to build Israel's first temple helps to explain the use of ornate decor and religious symbolism, foreign to the Hebrews' long practice of rustic ritual. In the prayer Solomon offered at the dedication (*1 Kings* 8) we see that he recognized the new concepts implied by the replacement of the 'tent' of tradition with a permanent temple.

'But will God indeed dwell on the earth?' He asks. Polytheists believed this, and built temples as places for divine tenants who needed human servants to supply their needs, but though the Israelites called their temple the House of the Lord they thought of it as a place where God's Name dwelt. The mystic presence of the Name hallowed the temple as a house of prayer, where God, Who lived in heaven could still 'tent among His people.

Thanks to archaeological discoveries in recent years, we know that Solomon's Temple essentially followed the plan of a Phoenician temple. Hiram's men conceived the Hebrew's God as a Sovereign in his palace. They placed on guard over the Ark, the winged sphinxes of Phoenician iconography: *kerubim*.. genies who served the gods. These, not chubby angels were the cherubim mentioned in Biblical descriptions of the temple.

No trace of Solomon's Temple, built about 950 B. C. has been found; archaeologists have not been permitted to dig in the Haram Esh Sharif, the sacred

area crowned by the Dome of the Rock. Little could remain in any event, after devastations by Nebuchadnezzar in 587 B. C. and the Romans in A. D. 70. Besides, later builders of the Roman era would have swept all away to reach bedrock.

How, then, can we so confidently describe the temple? From the Bible itself, and from archaeological information from elsewhere. In 1 Kings and Ezekiel 40, we get our first clues: detailed descriptions and dimensions in cubits (1 7.5 inches) or again, in 'sacred cubits, a handsbreadth wider (about 21 inches).

Now let us join with Solomon and the elders and heads of all the tribes of Israel in the dedication of the temple. In procession behind the ark, we pass between the pillars known as Jachin (He will establish) and Boaz (in strength), probably from the first words of inscriptions on them. They may have stood as towering cressets, incense burning fire altars.

The historians, as we can see, were forced to speculate at some of the facts. We must therefore, continue our researches until time and circumstances restore to us the genuine.

**Editors, Notes:** The proceeding article is reprinted with permission of the Toronto Dist. 4 Newsletter, where it originally appeared. Submitted by W. Bro. Joe Das, Wexford Lodge, No. 683.

## **FREEMASONRY IN THE ROYAL CITY PART 3**

**Continued from Newsletter Vol. 8 No. 3**

*Editor's Note:* In the preceding two parts, V. W. Bro. John (Jock) Harris, of Speed Lodge, No. 180 G.R.C. has retold the story of the entrance of the Craft to the City of Guelph and of the people involved and establishments created to serve the brethren. The relationship with Capitular Masonry was described, and the development of the Lodge buildings was explained. V. W. Bro. Harris continues in this article.

At a meeting of the joint executive committee on Oct. 30, 1913, a tender was received from Jurry and Co. for a furnace at a cost of \$110.00, guaranteed to heat the room to seventy degrees in the coldest weather. The secretary of the committee was instructed at the meeting of September 19, 1913 to notify Bro. A. B. Petrie in

writing that it was their intention to terminate the lease of the prop" known as 'Masonic Lodge Rooms' (the Blue Room, waiting room and the anteroom) with expiration date set for Dec. 31,1913.

To add to their many problems, the Lodges appeared to have suffered some fire damage some time during August of 1913, as shown in the minutes of the Aug. 31 meeting of the joint executive:

'A fire committee was appointed to meet with the Insurance Adjuster with power to act. The adjuster wished to deal with one person only. Bro. Cosford was appointed to meet with the adjuster and to report back to the committee.'

The following repairs were agreed upon: 'Windows to be bricked up on the North side, and proper ventilation to be looked into, the new carpet must be exactly the same as the old one and be ready in four weeks; Sweetman, Cosford and Whetstone to be a Committee to repair furniture, lights and cleaning of curtains, furniture, blinds and the temple in general.'

At the next meeting of the Joint Executive Committee, held Sept. 24, 1914, the minutes record that 'Bro. Cosford read a report on fire loss, having made a settlement for new carpet and \$1,301.32 in cash.'

The Speed Lodge minutes of Dec. 1, 1914 read as follows: 'W. Bro. Ainsworth (Treasurer) reported that he had received the sum of \$217.80 from W. Bro. H. C. Cosford (Secretary of the Joint Executive Committee) being Speed Lodge's share of the insurance for loss by fire in the Blue Room last August (1 91 3).'

In the meantime, Bro. Andrew Malcolm, a prominent builder and developer, who had been initiated into Guelph Lodge in 1908, purchased an old building and adjacent property on Quebec Street West, and was planning to replace it with a modern four story brick building. The new structure was to have several stores facing Quebec Street, with apartments on the third and fourth floors. Since there were no automobiles in those days, he assumed his tenants would prefer to live near their place of business.

However, Bro. Malcolm must have had other ideas, or he may have been influenced by members of the Craft, for on April 9th, 1913, an emergent meeting of Speed Lodge was called for the purpose of considering a'... proposition of new Lodge rooms.'

The minutes of the meeting show that a motion was adopted 'That this Lodge is in favour of the proposition made by Bro. A. Malcolm in a communication dated April 9th, 1913 ... to erect a building for Masonic purposes on a rental basis for a term of twenty years at \$1,350.00 per year. including taxes and heat, and said rent to be paid by the several Masonic Lodges in Guelph. per capita.'

On a motion of the secretary, seconded by W. Bro. Ainsworth, the Worshipful Master appointed W. Bro. T.C. Rundle and Bro. J. Gould to act in conjunction with the committee appointed by the other Masonic bodies in the city to act as an advisory board regarding Craft requirements in the proposed building.

The combined committee must have performed their allotted tasks with great skill and persuasion, because the plans were indeed changed and Bro. Malcolm agreed to increase the ceiling height on the second and third floors, thus eliminating the fourth floor. He was also persuaded to reduce the number of apartments as to provide suitable meeting rooms and other facilities needed by the various Masonic bodies. The building was erected very much as we see it today from the outside.

The inside, however, was being changed even during the process of construction. The modified plan had made a provision on the second floor for a large Lodge room, a reasonably sized 'games room', a small committee room and the necessary 'preparation room', tiler's desk and suitable washroom facilities. The third floor was to accomodate a small Lodge room and banquet hall. preparation room, kitchen and a storage room. Both floors were also to have about six small apartments. The plan was that all Lodges, Craft, York and Scottish Rites, would use the large Lodge room on the second floor for all regular meetings and the small room on the third floor for their emergent meetings.

Even as the work progressed, it became apparent that there would be difficulties in satisfying everyone as to the use of the banquet room, especially when two groups met at the same time. These conflicts coupled with the concern of the York and Scottish Rite bodies, who were promoting the need for a room made exclusively for their needs, which would allow them to leave their own unique equipment in place in the room most of the time, rather than having to put it into storage and then replace it at every meeting, made it necessary to review the plans once again. In addition, there were those who were of a mind that the banquet hall should be made larger, so it could be rented to other societies as there was a



shortage of rooms for meetings of 150 -200 people.

And so the plans were changed.

*Next issue. PART 4: A number of changes to come.*

## **A HUMAN INTEREST STORY FROM SPEED LODGE NO. 180, GUELPH**

This story begins in Speed Lodge, No. 180 in May of 1869. The Lodge would won be celebrating its third birthday, and Canada. As a country would be celebrating its second anniversary.

A brother, one Joshua Spivey, from Cleckheaton, Yorkshire, had visited Speed Lodge at its regular meeting on May 11th. Bro. Spivey was a traveling salesman for the farm impliment manufacturer, H. A. Massey Co. Later, on Thursday, of that same week, Bra. Spivey was at the home of a Mr. Rudd in Erarnosa, where that evening, he met with'...a most melancholy accident.' While in the stable inspecting a colt, Bra. Spivey was kicked by the animal, resulting in his head being split open, and being blinded in one eye. Suffice it to say that Bro. Spivey died as a result of his injuries. Being a Mason, and alone in Guelph, it was therefore left to Speed Lodge to see to the funeral arrangements. The Lodge did so, and paid for all the funeral and gravesite. Bro. Spivey was buried in Woodlawn Cemetery on May 18,1869.

The story passed into history until March, 1988. As he was leaving the Masonic Lodge following the March meeting of Speed Lodge, W. Bro. Wm. Clatworthy, Secretary, checked the mailbox, wherein he found a letter addressed to 'The Grand Master (SIC) of Speed Lodge.' Examination of the envelope showed there to be a letter and a copy of a newspaper page from Cleckheaton, Yorkshire, dated 1869. The letter was from a Mr. Jack Robinson, owner of the 'Rose and Crown' Inn, Mickleton, Teesdale, Yorkshire. it seems that Mr. Robinson was tracing his family ancestry came upon the tragic story of his great-grandfather, and, if there still existed, a gravesite, of which a photograph would be appreciated.

Several months went by, but finally W. Bro. Clatworthy along with Bro. Henry Law, and with the help of Woodlawn Cemetery employees, was able to find the actual gravesite of Joshua Spivey. A map and photos accompanied a letter to

Mr. Robinson in July of 1988.

Five more months went by, but Mr. Robinson replied with a thank you on behalf of his entire family and enclosed a newspaper article from the *Cleckheaton Guardian and Herald* detailing the story of two masons in Speed Lodge searching for the remains of a brother who met an untimely death some 119 years ago.

A somewhat ironic twist to this entire story lies in the second paragraph above, which states that Bro. Spivey was a salesman for the H.A. Massey Company. W. Bro. Clatworthy is an employee of Varsity Corporation in Guelph, the successor company to H.A. Massey.

Submitted by W. Bro. William Clatworthy, Secretary, Speed Lodge.

## **CITY MAN REDISCOVERED THE BURNS CONNECTION' IN CEMETERY**

Robbie Burns, the great Scottish bard (1759-1796), has a connection to our town, a Guelph man has discovered. Rediscovered actually.

And Henry Law who rediscovered and researched the connection, chose a timely hour to reveal his findings - he gave an unannounced speech to celebrants at Robbie Burns Night at the Army Navy and Air Force Veterans' Club on Gordon Street. The news was greeted with a resounding standing ovation.

Law is Night Bar Steward at the club, a member of the Ontario Genealogical Society and a former reporter with the British United Press, now UPI.

While researching tombstones in Woodlawn Cemetery for a genealogical society project, Law happened onto the grave of Burns' great-granddaughter near the mausoleum in the old part of the cemetery.

He followed it up with research in the Guelph public library and with his own encyclopedia.

At this point, I'll turn the column over to Law. It's his story and he's the best man to tell it

'Col. Robert Burns, the bard's eldest son by his wife Jean Armour, was born Aug. 18.,1789, at Ellisland six miles from Dumfries. As a young man he went to London, where he was employed by the Excise Office. His daughter, Jane Emma Burns, was born there in 1831 and in 1833 he returned with his family to Dumfries.

'Raised and educated in Dumfries, Jane Emma Burns was married to Thomas Brown, a foreman carder in the tweed mills there. Their family consisted of two daughters, Isabella Ferguson Brown and Jean Armour Bums Brown.

'This family came to Canada about 1870 and settled at Guelph. They attended Chalmers Church and had a close relationship with Alexander MacKenzie. an old family friend, who later became clerk of the Surrogate Court.

'Thomas Brown was employed in McCrae's woolen mills at Huskisson (now lower Wyndham and Surrey Streets). The family lived for a while at Madonell Street and later moved to Farquhar Street.

'Soon after their arrival in Guelph and while they were in the process of getting settled, their daughter Isabella died of heart disease. She was only 10 years of age. Isabella was buried in the Alexander MacKenzie family plot in the Union (now Woodlawn) cemetery on May 10, 1870.

'The Brown Family lived at Guelph between 1870 and 1880 and subsequently returned to Scotland.

'Jean Armour Burns Brown (Isabella's sister) continued to live for many years in the poet's original home and took part in all notable events in Scotland honoring her great-grandfather. She was Robert Burn's last surviving legitimate descendent.

'It was not until 1958 that the burying place of the poet's great-granddaughter, Isabella Ferguson Brown, was finally noted in the Guelph cemetery. It was inscribed on the Alexander MacKenzie gravestone as follows: 'Isabella F. Brown, Great-granddaughter of Robert Burns, Scottish Poet'. 'Details of this event were deposited among the archives maintained at Burn's Cottage at Alloway, Dumfrieshire, and can be seen by thousands of visitors to the cottage each year.

'The grave in the Guelph cemetery" still does not have a monument to Isabella. Several years ago, the late H.W. Peterson, Wellington County Crown

Attorney, and members prominent in the St. Andrew's Society, proposed the erection of a proper monument in the form of St. Andrew's cross and appropriately inscribed. This however was never done.

'The idea of keeping alive Robert Burns' memory and his association to Guelph and a binding link to Canada is one which should strongly appeal to the descendants of early pioneer Scotsmen in Canada and to immigrants from Scotland during the past few decades.

'After all, a part of Robbie Burns and a part of Scotland's heritage lies interred here as a bond between the two countries and is worthy of being acclaimed and preserved.'

**Editor's Note:** Bro. Henry Law is the Historian of Speed Lodge, No. 180. Reprinted with permission from *The Guelph Mercury*, where it originally appeared in the Column *Guelph In Person* written by Mercury Columnist, Eric Johnson.

## **QUESTIONS AND ANSWERS**

**Question 1:** Who was Pythagoras?

**Answer 1:** A Grecian philosopher and mathematician who founded a school at Crotona about 529 B.C. When the Romans were commanded by the Delphic Oracle to erect a statue to the wisest of the Greeks they selected "Pythagoras.

**Question 2:** Is there any actual and reliable connection between Pythagoras and Masonry?

**Answer 2:** Martin Clare in his *Defence of Masonry*, published in 1730 as a reply to Samuel Prichard's *Masonry Dissected*, stated that Pythagoras, by traveling into Egypt, became instructed in the mysteries of that nation, and there he laid the foundation of all his symbolical learning. The Pythagoreans, Clare stated, professed a great regard for the 'four Principles of Masonry'- a Point, a Line, a Superficies, and a Solid and particularly held that the Square was 'a very proper emblem of the Divine Essence.'

Reprinted with permission from the A. Lewis (Masonic Publishers) Ltd., publication *'Masonic Problems and Queries'* by H.F. Inman.

In the last issue (Vol. 8, No. 3) the question forwarded to your editor by Bro. Nick Mahara of Ottawa was published in a 'Letters to the Editor' section. Bro. Mahara asked- 'When did the letter 'G' first appear as a part of our Square and Compasses emblem? He also noted that publications he received from Australia did not use the letter 'G' in the same manner and questioned whether or not the usage was universal.

There are several sources to the answers, but the most complete coverage your editor found was in a publication called 'Masonology an Anthology' written by George H.T. French and sponsored by the Texas Lodge of Research. Published by Nortex Press, a division of Eakin Publications Inc., Austin, Texas. (Bro. French is also a subscriber to The Newsletter and has given his permission to copy from his writings.) Quotations from and some summaries of his research into the appearance of the letter 'G' follows:

The Square & Compasses" have long been used in architecture and have been in Masonry since time immemorial. The letter 'G' appears in the early 1700's. In 1726 there was a newspaper advertisement published in London, England regarding 'Antediluvian Masonry'. It announces several lectures, particularly on the signification of the Letter 'G'. This then, is the earliest reference known to us about the letter 'G'. Other later references include:

The Wilkinson manuscript dated c.1727 which states:

**Q:** What is the centre of yr. lodge?

**A.** The letter G', and again the frontspiece to Cole's constitution, dated 1728/29, shows the letter 'G' in the head of an arch.

The popular 1730 exposure by Samuel Prichard 'Masonry Dissected' explains the letter 'G' in a manner that suggests a history of use.

There are other references in the article by Dr. French but these are the earliest and so they give us our starting time for use of the letter 'G'.

Research also indicates that when the letter 'G' did enter into Speculative Masonry, it did so as a second degree symbol. We find that in the early 1700's the original two degrees were being re-worked into three degrees, there were innovations introduced to enhance the 'new' second degree. The Middle Chamber and the Letter 'G' had never appeared in the First or Third degrees.

Between 1740 and 1780 there is evidence of the letter 'G' as an emblem of

lodge furnishings, either as a pendant from the ceiling, or as a template on the floor, or as part of the design of the tracing boards. Today, very few lodges in London, England have a visible 'G', whereas the letter 'G' is displayed in every Scottish lodge, usually hanging above the altar in the centre of the lodge room.

The points made by Dr. French are that the letter 'G' originally was represented pictorially on floor cloths or tracing boards, on its own, and not linked to the Square & Compasses. Also, that even though the letter 'G' is conspicuously displayed in many lodges, it is never the- less a Masonic symbol which is not universal. Dr. French points out that this is because its interpretation is primarily English, and only by accident in other languages, and ritually it appears only in the second degree.

In about 1800 the letter 'G' denoted Geometry for the Premier Grand Lodge of England. As the operative element of the Craft diminished, the letter 'G' lost its powers to suggest Geometry. At the same time Speculative Masons began referring to God as the Grand Geometrician of the Universe in the Second Degree.

So, while we know that the letter 'G' originally referred in the Second Degree to Geometry, that the degree was altered between 1730 and 1813 and that the reference to God was gradually introduced and became established.

So, now to the question - when did the Square, Compasses and the letter 'G' become attached?

Harry Carr says this is impossible to determine because early examples are not dated and many have obviously forged early dates. Dr. French confirms that we know that the usage came gradually and did not happen at the same time in all places. There is a pierced silver jewel of c.1760 of the square & compasses (interlaced) surrounded by the letter 'G' rather than enclosing it. This and items like it appear to have been decorative rather than ritualistic.

For the first appearance of the interlaced square & compasses and the letter 'G' in the United States, Dr. French again references Harry Carr who points us to 'Masonic Symbols in American Decorative Arts', published in 1976 by the Scottish Rite Museum of our National Heritage (U.S.A.). In it there is a picture (item No. 10) of a gilded brass piece cast by Paul Revere and dated 1796. This specimen consists of the three inter- laced items, square, compasses and 'G' surrounded by a cable tow, some research suggests that 1796 is not the earliest date, and that there may be items from c.1775 onwards made in America. Coil, in his Masonic

Encyclopedia (pg. 270) states that it was not until about 1800 that the letter 'G' was placed in the centre of the interlaced Square & Compasses for pins and badges. and that it is supposed to have originated as a jewelers design and not by the action of any Masonic authority.

Coil further states on the same page that 'a moments reflection will apprise one that the letter 'G' in the centre of the Square & Compasses is an incongruity' and yet at the top of the same page (270) there appears a drawing of the letter 'G' placed within the interlaced Square & compasses!

Dr. French's article continues by mentioning the many parts of the world where the letter 'G' is displayed in many ways and forms. In Cuba, over the illuminated terrestrial globe on the roof of the Grand Lodge Temple at Havana. In Mexico, on a publication. In Jamaica, on the building of the Masonic Temple above Montego Bay. In the Republic of Columbia on a Masonic pamphlet. Below the equator on a postage stamp in Brazil. The device is displayed in Scotland on the Master Mason's apron and on the Jewel of the Grand Master of Ireland. The Spanish Masons also use it on the 18W seal of the Lodge Friends of Nature and Humanity, in Gijon, and on the cover of the Constitution of the Grand Orient of Spain, Madrid, 1934. Finland shows the letter 'G' covering the joint of the Compasses. There is wide use throughout North America.

Dr. French's conclusion is that 1850 is not the earliest recorded case of the letter 'G' appearing inside the interlaced Square & Compasses". There is definite proof of Paul Revere's brass casting as early as 1796. As for Coil's other statement, one must accept that the incongruity of the union is hallowed by and must be accepted due to the power of common usage.

## **THE WILLIAM JAMES DUNLOP AWARD OF HERITAGE** **LODGE NO. 730, G.R.C.**

Early in 1984, the Master and officers of Heritage Lodge felt that an award should be insituted to recognize Masons who had made an outstanding contribution to the Craft in the field of Masonic Research and Education. A committee of three was set up: R.W. Bro. James Curtis, V.W. Bro. George E. Zwicker and R.W. Bro. Frank J. Bruce (Chmn.).

After a number of meetings and extensive study, it was decided to name the

award after M.W. Bro. William James Dunlop. Criteria and guidelines were completed and presented to the Lodge in August of 1984 for approval by a vote of the membership.

On Sept. 18, 1985, the first of these prestigious awards was presented to R.W. Bro. Wallace McLeod. The second presentation was on Sept. 17, 1986, to R.W. Bro. Jacob Pos, and on Nov. 16, 1988, it was presented for the third time, to R.W. Bro. David C. Bradley, Deputy Grand Master of the Grand Lodge of Canada in the Province of Ontario.

There follows, a brief chronology of the Mason for whom the award was named. The full story of his life can be found in Vol. 3 of the Heritage Lodge book of the Canadian Masonic Research Association papers, No. 80: William James Dunlop, First President of the C.M.R.A., by R.S. Foley. (1965, p. 1403)

William James Dunlop was born June 24, 1881, son of the Rev. James Cochrane Dunlop, in the Village of Durham. In that village, he first attended school. When he was ten years old, the family moved to Staynor, where he completed his elementary education, and in, 1897 through 1900 he was enrolled in Collingwood Collegiate Institute, some ten miles from home. In 1900, he entered the University of Toronto in the Honours Modern Languages course, and held high standings in French, German, Latin and Italian.

Moving to Tavistock, Mr. Dunlop served as principal of the Public and Continuation School for three years, and for two and a half years subsequently, served as principal of the Queen Alexandra model school of Peterborough. In 1908, he was initiated into Peterborough Lodge, No. 155, and started through the chairs. In December of 1910 he moved once again, this time to join the staff of the University of Toronto Schools, a position which he held for eight years. He had progressed in Lodge only so far as Senior Steward.

Having taught for some years, he completed the work for the Bachelor of Arts degree, which was presented in 1912, at Queen's University. In the same year, he became Manager of the teacher's magazine *The School*, which he later built to nationwide circulation.

In 1914, Bro. Dunlop affiliated with University Lodge, No. 496, and the year afterward, began two years' service as an infantry instructor in the Canadian Officers' Training Corps, securing his commission as a lieutenant but he returned, in 1920, to education, and was appointed Director of Extension for the University



of Toronto.

His Masonic career progressed as well. In the following year, he was installed as Worshipful Master of his affiliated Lodge. In 1922 and 1923, he served as Secretary to the District Deputy Grand Master of Toronto District 2. Having also been active in York Rite for some years, in 1924, he served as First Principal of Toronto Chapter No. 185. In July, 1927, he was elected D.D.G.M. of his Craft District. In 1931, he was elected to the Board of General Purposes. Here, his peers recognized him as an enthusiastic man, a master organizer and one able to enlist cooperation. In 1933, he established the Grand Lodge Library at 888 Young St., Toronto.

As always with this brother, his professional career continued to advance. In 1933, he developed the Manual for Instructors with detailed suggestions in his chosen field. He was founder, in 1934, of the Canadian Association for Adult Education, and contributed frequently to educational journals in Canada, Britain and the United States.

That same year, he joined Scottish Rite Masonry, completing his 32nd degree the following year, when he was also elected Deputy Grand Master. During this term, and with his obvious abilities and qualifications, he was appointed, by the Grand Master, M.W. Bro. Dargrave, in 1936, as Chairman of Masonic Education. Under his leadership, the first experiments were made in this area in this Grand Jurisdiction. Having viewed the Craft from that perspective, he established, during his term as Grand Master, 1937 - 1938, the office of Custodian of the Work, to ensure uniformity in the ritual and to safeguard against vagaries. He was the first to undertake the duties of that office following his term.

In 1940, he was coronnetted as an Honourary Inspector General of the Scottish Rite, and in 1942, he was selected Grand Treasurer, and held that office until Sept. of 1959, when he retired due to ill health. He did not remain inactive, however, for in the same year, he became Chairman of the Board of Trustees of Whycliffe College. He was made a Fellow of the Canadian Credit Institute in 1942, and in years to follow, the honorary degree of Doctor of Law was conferred on him by the University of Western Ontario, Queen's University and again by Assumption in Windsor.

From 1951 until his retirement in 1959, he served as Minister of Education for Ontario. The year previously, at a joint meeting of Peterborough Lodge and of the lodge that bears his name, he was presented with his Fifty year membership pin.

The Heritage Lodge award which bears this man's name is made no more



than once a year, and is given for a continuing contribution to Masonry.

Our thanks to Bro. Wm. White (editorial advisor) for preparing this article for the Newsletter from information submitted by R.W. Bra. Frank J. Bruce.

Presentation of the William James Dunlop Award to R.W. Bro. David C. Bradley, Deputy Grand Master of the Grand Lodge of Canada in the Province of Ontario. Presented by Heritage Lodge No. 730, G.R.C., Nov. 16, 1988. Photo by W. Bro. Geo. E. Ross.

From left to right: V.W. Bro. Geo. E. Zwicker, R.W. Bro. David C. Bradley, R.W. Bro. James Curtis and R.W. Bro. Frank J. Bruce.

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The office of D.D.G.M. requires good men with enthusiasm for Masonry and a desire to work for the good of the Craft. Attend the Seminar for D.D.G.M.'s at the 1989 Grand Lodge Communication on Tues.. July 18. 1989 at either the 1:30 p.m. or 2:45 p.m. sessions.

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